

prudence. To the four he added two others: majesty, that is, the bearing and manners appropriate to a man having high authority and calculated to inspire reverence; and what he called humanity, under which he included benevolence, beneficence, liberality, and friendship. He gathered them all up out of Aristotle, Plato, Cicero, Erasmus, and the Italians, Patrizi, and Pontano, to name the chief sources.¹ These virtues are for the most part discoursed upon by Castiglione's characters, the Lords at the Court of Urbino. Lord Cesare Gonsaga says, "Temperance, justice, stoutness of courage, wisdom, liberality, sumptuousness, desire to save a man's estimation, courtesy in talk--qualities the Courtier should possess to be an example to the prince."² The influence of Castiglione upon Spenser was, as is well known, so telling that Spenser fashioned The Faerie Queen upon the ideals formed by reading The Courtier. In The Faerie Queen, Spenser undertook to instruct his gentleman in the twelve private moral virtues and promised in a letter to Sir Walter Raleigh that if he were encouraged, he would add later the twelve private virtues.³ In Faerie Queen, Spenser planned to produce an epic portraying a gentleman only by his moral qualities.⁴ Ascham's ideal for a gentleman was based upon character rather than upon mental attainments, "And to say all in short, though I lack authority to give council, yet I lack not goodwill to wish that the youth in England, especially gentleman--and namely nobility--should be by good bringing up so ground-

1. Doctrine of English Gentleman, p 76.

2. The Courtier, p 304.

3. Doctrine of English Gentleman, p 75.

4. op. cit., p 70.